



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ha'meem ⁵²¹⁰ .	حَمِّ
2. By ⁵²¹¹ The Book ^x the manifester ^x .	وَالْكِتَابِ الْمُبِينِ
3. Verily We descended it ^x in a night-she ^y blessed-she ^{y5212} ; verily We were warners.	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ
4. In it ^w (to be/ being) sundered every matter ^x hakeemen ^{x5213} (infinite bekma ⁵²¹⁴ possessor).	فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ
5. A command ^x from endana (by munificence of/ by Rule of Us); verily We were senders.	أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ
6. A mercy ^w from your ^t Lord; verily He (is) The Sameo ⁵²¹⁵ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The Omniscient.	رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
7. The Heavens' ^w and the Earth's ^w Lord and what (are) between them both, en (if) you ^c were moqeneena (certitude possessors).	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ
8. No an elaba (a deity) except Him; [He] quickens and [He] deadens ⁵²¹⁶ , your ⁿ Lord and Lord (of) your ⁿ fathers-the-firsts ⁷ .	لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ
9. Rather they (are) in a doubt playing.	بَلْ هُمْ فِي شَكٍّ يَلْعُبُونَ
10. So let-[you ^s] watch ⁵²¹⁷ / observe a day (when) ta'tey ^w ([it ^w] haps/ comes) ^w the Heaven ^w by a smoke ^x manifest ^x .	فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ
11. [It ^x] overlays themankind; this ^x (is) a torment, painful.	يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ
12. (O), our Lord: let-doff ⁵²¹⁸ a'n (off) us [You ^s] the torment; verily we (are) believers.	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ
13. Wherefrom ⁵²¹⁹ for them the reminiscence ^{w-} /remembrance ^{w5220} and qad (already and affirmatively) came ^x (to) them a messenger ^x manifester ^x .	أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ

⁵²¹⁰ See the *Lexicon* attached to this *Translation* for a commentary on this.

⁵²¹¹ In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “الكتاب,” so we start with the word “by” and not “و” as “و” will not suffice the meaning in this case!

⁵²¹² In Arabic the word “ليلة” is a feminine gender per se! So, any adjective modifying it is feminized by**!

⁵²¹³ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

⁵²¹⁴ See the *Lexicon* attached to this *Translation* for “bekma!”

⁵²¹⁵ See the *Lexicon* attached to this *Translation* for this multi-meaning word “Same'o”= “السميع”

⁵²¹⁶ The word “أمات” in “يُمِيت” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

⁵²¹⁷ The word “ارتقب” = “observe,” means “wait for!”

⁵²¹⁸ The phrase “اكشف عنا” is an Arabic tongue expression meaning let-doff/ remove off us!

⁵²¹⁹ The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

⁵²²⁰ The word “ذكرى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance” (*Surah* 6: 68).

14. Afterwards they ^z diverted a'n (off) him and they ^z said: <i>moallamon</i> (he that was taught) a maniac ⁵²²¹ .	ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾
15. Verily We (are) doffing ⁵²²² the torment a little; verily you ^b (are) returnees ^x .	إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾
16. Day [We] seize the seizing ^w the <i>kubra</i> ⁵²²³ (biggest ^w); verily We (are) revengers ^x .	يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾
17. And <i>laqad</i> (verily, already and affirmatively) We essayed before them Pharaoh's people and came (to) them a messenger ^x <i>kareemon</i> ⁵²²⁴ (bounty-giver and ennobler).	وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾
18. That <i>addo</i> ⁵²²⁵ (let-you ^z personally deliver/perform your ⁿ full obligations) to me Allah's <i>eba'da</i> (worshippers/submitters-/slaves) ^x ; verily I, for you ^b a messenger ^x trustworthy ^x .	أَنْ أَدُّوْا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾
19. And that not heighten you ^z on Allah; verily I am <i>aa'teykum</i> (coming to you ^c) by an authority ^x manifester ^x .	وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَنِ مُّبِينٍ ﴿١٩﴾
20. And verily I refuged by my Lord and your ⁿ Lord that you ^z stone [me] ⁵²²⁶ .	وَإِنِّي عِذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾
21. And <i>en</i> (if) not you ^z believed for me, so let- detach-/isolate you ^z from [me] ⁵²²⁷ .	وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزَلُونِ ﴿٢١﴾
22. So [he] invoked his Lord: verily these (are) people ^x criminals ^x .	فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾
23. So <i>as'rey</i> ⁵²²⁸ (let: tread/ nocturnally-tread [you ^s]) by My <i>eba'de</i> ^x (worshippers/submitters/slaves) nightly; verily you ^b <i>muttaba'ona</i> (are to be closely-followed)	فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٣﴾
24. And let [you ^s] the sea <i>rahman</i> ⁵²²⁹ (quiet/furrow/depressed and its both sides raised); verily they (are) soldiers <i>mughra-ghoona</i> ⁵²³⁰ (they who are to be drowned).	وَأَتْرِكِ الْبَحْرَ رَهَوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾

⁵²²¹ The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective!

⁵²²² See footnote 5172 above regarding “uncover!”

⁵²²³ The word “البطشة” is a feminine gender in Arabic! Hence any modifying adjective to it must be likewise! Also, the word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي!

⁵²²⁴ The word “kareem” = “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in the Introduction to this Translation! Summarily: bounty-giver ennobler and of many uses/effects!

⁵²²⁵ With respect the word “addo,” it is to be noted that it is from “إداء,” meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative! This is in contrast to “وافى” = “وفى” paid the full obligations in any way!

⁵²²⁶ The word “ترجمون” the derivative from “رجم,” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed! Also, the letter “ن” in “ترجمون” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمد,” which precedes the speaker's pronoun “إني” The speaker's pronoun “ي” in “ترجمون” is omitted, for “حيث لا يستغنى عنها” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

⁵²²⁷ That is you leave me alone and not punish me or annoy me! Also, the speaker's pronoun “ي” in “فاعتزلون” by Arabic (linguistic) Rule, is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

⁵²²⁸ The word “سرى” is literally: nocturnal-ambulating/ treading! See اللسان! But this nightly is for more emphasis!

⁵²²⁹ The word “رهوا” has several meanings, among them, applicable in this context, and Allah knows best, is: “quiet/furrow/depressed-and-its-sides-raised,” or “quiet-and opened!” Clearly there is no English equivalent for the word “رهوا”! See التاج، الهادي! ما اطمأن من الأرض وارتفعت جوانبه = الرهو من الأرض!

⁵²³⁰ The word “mughraagoon” is muscular, objective, plural noun meaning: the ones who are to be drowned!

25. How-many ⁵²³¹ they ^z left of gardens ^w and wells ^w .	كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾
26. And <i>zoro'en</i> ⁵²³² (green standing crops, just before harvesting, or the vegetations after sprouting) and a <i>maqa'men</i> (status ^x -/station ^x) <i>kareemen</i> ⁵²³³ (bounty-giver and ennobler).	وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾
27. And a boon ⁵²³⁴ they ^z were in it ^w <i>fa'keyheena</i> ⁵²³⁵ (amusers/fruit givers/fruit possessors).	وَنَعْمَةٍ كَانُوا فِيهَا فَنِكَهِينَ ﴿٢٧﴾
28. Like <i>tha'leka</i> (be-that-afar-it/that) and We bequeathed it ^w a people others.	كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾
29. So not wept ^w over them the Heaven ^w and the Earth ^w ; and not they ^z were <i>mundhareena</i> ⁵²³⁶ (they who were reprieved).	فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾
30. And <i>laqad</i> (verily, already and affirmatively) <i>najjayna</i> (We iteratively delivered) Israel's sons from the torment ^x the humiliative ^x .	وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾
31. From Pharaoh; verily he [was] high of the exceeders ⁵²³⁷ .	مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾
32. And <i>laqad</i> (verily, already and affirmatively) We chose them on a knowledge over the worlds ^x .	وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾
33. And <i>aa'taynahom</i> (We accorded them) of the <i>Aya'te</i> ^w (miracles/signs/proofs) what(is) in it ^x an essay ^x manifest ^x .	وَعَاتَيْنَاهُمْ مِنْ آيَاتِنَا مَا فِيهِ بَلَاءٌ مُبِينٌ ﴿٣٣﴾
34. Verily these surely say.	إِنْ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾
35. <i>En</i> (not) it ^w except our dying-she ^y the first ^w and not we surely (are) <i>munshareena</i> ⁵²³⁸ (they that are to be resurrected).	إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ ﴿٣٥﴾
36. So <i>ea'to</i> ^x (let-you ^z bring/cause to come) ^x by our fathers, <i>en(if)</i> you ^c were <i>ssa'dequeena</i> (always truth enforcers).	فَأَتَوَيْنَا بَابِينَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾
37. Are they <i>kbayron</i> (choicer/superior/worthier) or <i>Tobba'a</i> 's people; and who ^r of before them; We perished them; verily they were criminals ^x .	أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلِكْنَاهُمْ إِنَّهُمْ كَانُوا جَارِمِينَ ﴿٣٧﴾
38. And not We created the Heavens ^w and the Earth ^w and what (are) between them-both playfully.	وَمَا بَيْنَهُمَا لَعَجِبٌ ﴿٣٨﴾
39. Not We created them both except by the right ^x ; [and,] but most (of) them not know.	مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
40. Verily the Sunderance ⁵²³⁹ (Judgment) Day (is) their appointment wholes.	إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
41. Day not suffices ⁵²⁴⁰ a guardian <i>a'n</i> (regarding) guardian a thing; and not they (are to be) succored.	يَوْمَ لَا يَغْنَىٰ مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنْصَرُونَ ﴿٤١﴾

5231 The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

5232 See the *Lexicon* attached to this Translation for this rather important word!

5233 See footnote 5266 above regarding “kareem” = “كَرِيمٌ”

5234 See the *Lexicon* attached to this Translation for “ne'amal” (“boon”)!

5235 The word “fa'keyboon” is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor!

5236 The word “mundhareen” is muscular, objective, plural noun meaning: ones who were reprieved!

5237 The word “المُسْرِفِينَ” is not exclusively in the *wherewithals*, as may first appear, but rashness in word, or action!

5238 The word “munshareen” is muscular, objective, plural noun meaning: ones who are to be resurrected!

5239 That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive!

5240 The word “يَغْنَى” has double meanings: (1) suffices, (2) enriches!

42. Except whom ^P Allah <i>ra'hema</i> ⁵²⁴¹ (<i>mercy-gave</i>); verily He (is) The Mighty <i>Ar-Rabeemo</i> (<i>The iterative mercy Giver</i>).	إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾
43. Verily tree ^w (of) the <i>zaggoomen</i> ⁵²⁴² (<i>most distasteful and evil fruit in Hell</i>).	إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٣﴾
44. (It ^w is) <i>tta'aamo</i> ^x (<i>wheat/edible/food-grains</i>) ^x (of) the <i>athee'me</i> (<i>repetitive/iterative sinner</i>).	طَعَامُ الْأَثِيمِ ﴿٤٤﴾
45. (It ^x is) as the <i>muh'le</i> ^x (<i>molten brass</i>) boiling ^x in the bellies ^x .	كَالْمُهْلِ يَغْلَى فِي الْبُطُونِ ﴿٤٥﴾
46. Like boiling (of) the <i>hameemen</i> ⁵²⁴³ (<i>maximally heated water</i>).	كَغَلَى الْحَمِيمِ ﴿٤٦﴾
47. Let-you ^z take him then let-drag him you ^z to the <i>Jaheeme's</i> ⁵²⁴⁴ (<i>intensely-blazing Fire^w</i>) midst.	خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾
48. Afterwards <i>sobbo</i> (<i>let-descend/pour you^r</i>) atop his head of the <i>hameemen</i> ⁵²⁴⁵ (<i>maximally: heated/cooled water</i>) torment.	ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾
49. Let-taste [you ^s]; verily you ^g you ^s (are) the mighty, the <i>kareemo</i> ⁵²⁴⁶ (<i>bounty-giver/ennobler/enabler of usable trait</i>).	ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾
50. Verily this (is) what you ^c were by it ^x dubitating.	إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾
51. Verily the <i>mutaqeena</i> (<i>they who reverentially guard against Allah's displeasure</i>) (are) in a <i>maqa'men</i> (<i>status^x/station^x</i>) <i>ameenen</i> (<i>iteratively-secure^x</i>).	إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾
52. In paradises ^w /gardens ^w and wells ^w .	فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾
53. They ^z dress of <i>sundosen</i> (<i>fine-silk</i>) and <i>istabraquen</i> (<i>rich-brocade</i>) mutually fronting (<i>tête-à-tête</i>).	يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾
54. Like <i>tha'leka</i> (<i>he-that-afar-it/ that</i>) and We wedded/-paired them by <i>hooren-een</i> ^w (<i>females of fair skin, large eyes whose white is very white and the black is very black</i>) ^w .	كَذَلِكَ وَزَوَّجْنَهُمْ بَخُورٍ عَيْنٍ ﴿٥٤﴾
55. They ^z call/summon in it ^w by every fruit ^w ⁵²⁴⁷ <i>ameneena</i> (<i>self-safety-securers^x</i>).	يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾
56. Not taste they ^z in it ^w the death except the dying-she ^y the first ^w ; and [He] precluded them the <i>Jaheeme's</i> ⁵²⁴⁸ (<i>intensely-blazing Fire^w</i>)'s torment ^x .	لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

⁵²⁴¹ The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “except whomever mercy-gave Allah,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *except whomever mercied Allah*” which cannot be said in correct English, as there is *no* such word as “*mercied*!”

⁵²⁴² A tree in the midst of Hell!

⁵²⁴³ The word “hameem”=“حميم,” has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word “hameem”=“حميم,” has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* and *third*: possessors of mutual affections towards another; and *fourth*: relative or a friend! See اللسان!

⁵²⁴⁴ The word “الجحيم” is proper noun, but it means *intensely blazing fire*! See الراغب!

⁵²⁴⁵ See footnote 4962 above regarding حميم!

⁵²⁴⁶ See footnote 27 of the *Introduction* regarding the very important word: “kareem”= “إكریم”

⁵²⁴⁷ The word “فاكهة” = “fruit” in Arabic is *feminine-gender*! Hence it is *feminized* by ^w!

⁵²⁴⁸ See footnote 4962 above regarding *Jaheem*!

57. (*That is*) a munificence^x from your^t Lord; *tha'leka* (*he-that-afar-it/that*) it^x (*is*) the win^x the great^x.

فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿٥٧﴾

58. So verily only, We facilitated it^x by your^t tongue, *la'alla* (*craving currently unavailable deed that/perhaps*) they bethink they^z.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٥٨﴾

59. So let-watch/observe [*you*^s] verily they (*are*) *murta-geboona*⁵²⁴⁹ (*observers/watchers*)^x.

فَازْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

⁵²⁴⁹ The word “ارتقب” = “observe,” means “wait for!”